May 13
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

*"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of your field; neither shalt thou gather the gleanings of thy harvest. * * * thou shalt leave them for the poor and stranger: I am the Lord thy God"* (LEVITICUS 19: 9, 10).

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THE ANNUAL GENERAL CONFERENCE.

II.

AT the Monday morning session of the conference, the great tabernacle was filled, though the weather continued to be lowering and unpleasant.

Elder Stephen L. Richards was the first speaker. He quoted: "The gospel of Jesus Christ is the power of God unto salvation." Salvation so designated, he said, means temporal as well as spiritual. The gospel leads to happiness in this life as well as to life eternal. It lays down the rule that will bring one of the first essentials—health. The Word of Wisdom, if obeyed, will insure health. Latter-day Saints regard the human body as something more than an organization of elements of this earth. It is the tabernacle wherein is housed the spirit, the child of God. Man cannot live a proper life without properly caring for this body. The gospel of Jesus lays down the law also as to social intercourse, man to man. Every problem that confronts the human race has its solution in the gospel plan. The gospel says the home is the foundation of society. The application of the gospel to the home and the material relation means good homes; good homes mean good communities and good communities mean a good nation. The gospel provides institutions within the Church which meet every requirement of civil life. These are presented in the ward activities which train the saints for good citizenship. Obedience is not only the first law of heaven but it is the first requirement of good government. Not only does the gospel lay down the laws of health and good government but it provides for true happiness and joy; not the superficial pleasure that comes from the gratification of desire, but that supreme happiness and joy that comes from righteous living, from service in the cause of the Lord. So in brief, the gospel provides completely for the temporal and spiritual salvation of mankind.

Elder James E. Talmage was the next speaker. He said general conference has come to be a great institution. Men in the world, when they want to describe a great gathering, say: "It was almost as great as the Mormon conference." In this, and in many other respects, the Latter-day Saints are unique. He referred to the event one hundred years ago when Joseph Smith received his first vision. The story is familiar to the saints, but never old; and he recounted, with copious comment, the incident of Joseph's first vision. He said that Joseph had sense enough to know that not all the creeds were right, for they were diametrically opposed one to another. So he prayed to God for wisdom as to which of all the churches he should join. To his astonishment he was told by the Son of God that all the churches were wrong. Those were not his words, he had not conceived such a thing, he thought one of them must be right; but he was told they were all wrong. Why were they wrong? It cannot be denied they were teaching righteousness, it cannot be denied there were good men in every sect, but still they were all wrong. In this were they wrong: "They teach for doctrine the commandments of men; they draw near God with their lips, but their hearts are far from him." The Latter-day Saints are unique in the claim that at that time the Church of Jesus Christ was not on the earth. All the wise men working together for all time could not produce the priesthood of God. It had to be restored from heaven. It has been said the Mormon Church has some dark secret of success. The secret is that every member stands on his or her own testimony. He expressed the prayer that the saints will live the gospel so that all will continue to be well.

Elder Joseph Fielding Smith quoted a passage of scripture, recorded by St. Luke, that on one occasion when Jesus Christ had performed a miracle the people said a great prophet had come in their midst, and asked if Jesus were the one for whom they looked or must they look for another. Elder Smith said it is not sacriligious to apply that passage of scripture to Joseph Smith. Is he the prophet for whom men should look in the latter days or must men look yet for another? In the meridian of time the Lord sent a forerunner to prepare the way for the coming of the Christ. In this dispensation it is just to assume that the Lord would send a messenger, a prophet, to prepare the way for the reign of peace. If Joseph Smith is not that messenger then the world must look for another, either he was that prophet or he was not. Either he was all that he claimed to be or he was an impostor. There is no middle ground; he was genuine or he was an impostor.

Elder Smith said that to him it seems plain. Joseph Smith was a prophet of God. If he had been a fraud the world would have detected it long since; but his claims were so bold that they could stand the scrutiny of a keen world. It is more than a coincidence that all the teachings of Joseph Smith conform to

truth so far as science has learned it. If Joseph Smith was not the man whom God sent to prepare the world for the second coming of Jesus Christ then that messenger has yet to come; and time is short. Elder Smith quoted scriptural passages to prove that such a messenger was to come to earth in this dispensation. No other man has made the claims Joseph Smith made, and he is verily the man. He closed with the prayer expressed that the world may eventually come to acknowledge the truth.

Elder Anthony W. Ivins was the next speaker. He said the redemption of the human family depends upon the gospel of Jesus Christ. The ministry of the Savior in the meridian of time began the great plan of redemption, but the consummation of all things, the fulfilment of all the words of the prophets, the gathering together of all things, remains for the dispensation of the fulness of times. The ushering in of the gospel dispensation, in the meridian of time, began with the singing of the angels to the shepherds when the Christ was born. Elder Ivins sketched graphically the political and religious condition of the world at the time of the advent of Jesus Christ. He recounted the persecutions of the early Christians under the Roman regime, persecutions the like of which is not known in this dispensation. He pictured the struggles of the saints in that day, how they met in secret to worship, fearful lest they should be thrown to the lions or tarred and feathered and burned alive. By comparison, he brought out analogies and differences. In the former dispensation the saints were persecuted, Jesus Christ was crucified; in the latter dispensation the saints were persecuted (though in a lesser degree) and Joseph was martyred for his convictions. In the former dispensation the apostles had all been killed and the gospel had been taken from the earth within one hundred years; in the latter dispensation one hundred years after the restoration of the gospel the Church is growing and thriving; for this is the dispensation of the fulness of times and the gospel shall never again be taken from the earth or given to another people. A review of the past one hundred years, since God revealed himself, gives cause for great joy and satisfaction, for all the purposes of God will be consummated; this is his work, and he will no more suffer it to be prevailed against.

At the afternoon session, United States Senator Robert L. Owen and Hon. William J. Bryan were attendants, coming in with a party of political friends at the opening of the meeting. They were seated in arm chairs in front of the stand, and gave strict attention to the speakers. Elder David O. McKay quoted from the Doctrine and Covenants, wherein the Lord says he sent his everlasting covenant into the world to be a light unto the world. In the harbor of New York stands the Statue of Liberty, a beacon light to all the world. What that flaming torch is to the down-trodden among the peoples of the earth, the gospel light

is to the souls of all mankind. The gospel is a message of peace to the world, a world that needs to be born anew. The issues of this age will reach into eternity. There is an earnest effort on the part of good men and sincere women to bring people back to true worship. But there is nothing in the religions of the world that seems to satisfy. Elder McKay quoted from the writings of William J. Bryan advocating wholesome amusements, and sustained him. He recited the history of the Latter-day Saints, from the days of the exodus from Nauvoo, in all their journeyings, as supplying notable appreciation of the need and benefit of amusement, the dancing and singing on the plains of the migrating hosts, and the early establishment of theatres and places of amusement, resorts for recreation, etc., were spoken of. He concluded his interesting discourse by alluding to the system of fast-day donations in the Church. He said that if every person were to refrain from eating two meals one day in each month, and give the equivalent to charity, it would create a fund sufficient to take care of the needy in all the world. That is God's simple plan applied to the solution of one of the great problems which confronts the world.

Elder Orson F. Whitney said that Joseph Smith's first great service to humanity was in bringing back the lost knowledge of the true and living God, the God of the Bible, of Abraham, Isaac and Jacob, and of all the patriarchs, prophets, and apostles of old. When Moses received the Ten Commandments, the first one reading: "Thou shalt have no other gods before me," the people were worshiping idols. In Joseph Smith's day the people were not worshiping idols of that kind, but it had none the less departed from a knowledge of the true God. The creed of a large portion of Christendom, even to this day, describes Him as a being without body, parts or passions. The English poet Pope represents Him as a spirit or "soul" that

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars and blossoms in the trees."

That, said Elder Whitney, is an admirable description of the spirit that emanates from God and pervades all creation; but it is not God himself, in whose image man was created. To worship a gift or an emanation from God is a form of idolatry. When, a hundred years ago, the Father and the Son appeared to the boy Joseph Smith—two beings in the form of man—from that hour there was one person, at least, upon this planet who knew what kind of a being God is.

It was no chance happening, that took Joseph Smith into the woods to pray, on that glorious spring morning. It was the design of Deity, a predestined event. The hour had struck, and the man was there whom God had provided. Other boys might pray, and their prayers would be answered; but not in this way.

All men are not called to be prophets. He was the one ordained for the purpose, the man divinely chosen to usher in the great work of the dispensation of the fulness of times.

This is the Saturday night of the world's history, and morning will break upon the Millennium, the thousand years of peace, the Sabbath of the World. That is why all things are in commotion. War, famine, pestilence, earthquake, tempest and tidal wave—these are among the predicted signs of the Savior's second coming. Earth must be freed from oppression and cleansed from iniquity. It is God's house, and He is coming to live in it.

Bishop Charles W. Nibley was the concluding speaker. Citing some of the fruits of Mormonism during the one hundred years since the Lord revealed himself, he said the world must admit the works of Mormonism are good. Was it not a good work to preach the gospel to the poor and oppressed of the earth, and bring them together in a thrifty working community, where their souls might have peace? Was it not a good work to build a community by co-operative effort? If these are good works, then the tree has put forth good fruit. Is it not a good work for the Mormon Church to support its own school system, in addition to paying taxes as citizens of the state for the support of the public school system? The gospel is a higher and better law than the law of the land. It does not controvert it, it supplements it. The Mormon people challenge the world for loyalty to their country. They teach good citizenship. And the spiritual truths taught by the Mormons: Faith, repentance, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost. Are they not good teachings? The spirit of sacrifice, of service, of work, of courage, are instilled into the hearts of the Latter-day Saints by the power of the Holy Ghost. Thus all the fruits of Mormonism are evidence that its message is true.

(TO BE CONTINUED).

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle conference was held in Sunderland, Sunday, May 2nd, 1920. There were in attendance: Elder Junius F. Wells from Liverpool, Dr. George H. Higgins from Leeds, President David E. Randall and Elder Leonard A. Higgins, of the Newcastle conference. The meetings were well attended by the saints and friends of the various branches.

Morning session: Invocation, Brother William W. France. The Sacrament was administered by Brothers Roger Howey and Joseph A. Marquiss. The Sunday-schools rendered a most pleasing program.

Elder Wells spoke to the children as well as to the adults, and with marked emphasis showed how precious little children are

in the sight of God, and how clean and pure they are. "If children die," said Elder Wells, "before they reach the age of accountability they are saved, and will return straight to their Father in heaven. They are saved through the atonement of Jesus Christ. It is the privilege of your children to help accomplish the work of the Lord. The saints should teach their children to love the Lord and reverence the Prophet Joseph Smith, and help them to understand his mission, which was to restore the gospel; help them to be proud of him and to always honor his name and to speak it for good, as the angel of the Lord said they should.

Benediction, William Derbyshire.

Afternoon session: Invocation, Brother George Mills. Sacrament administered by Brothers George Tait and John G. Foster. The general and mission authorities of the Church were unanimously sustained.

Dr. Higgins addressed the assembly. He expressed his pleasure in meeting with the saints. Stated that the people of the world are receiving some truths indirectly, and are teaching things now that they never thought of teaching some years back. Related an incident of a minister preaching lately in St. Paul's Cathedral on the resurrection, when he stated that we should be resurrected as tangibly as was Jesus Christ. Yet, according to his creed, they believe in God without a soul, body, parts, or passions. How could such a God beget a Son with a mortal body, if He himself had none? Spoke of prophecies of old coming to pass, noting the Balfour Declaration approved at the San Remo conference, establishing in Palestine a national home for the Jews, to be ruled by them, under British protection. He plainly showed that according to prophecy the Jews will return to their promised land and occupy it. Bore a strong testimony of the gospel.

A vocal solo was well rendered by Sister Grace Brown.

Elder Leonard A. Higgins said he was out, as a missionary, to give to the people a message. It is of the restoration of the gospel in these the latter days. He was out to declare to his fellowmen that a hundred years ago this spring, God the Father and his Son Jesus Christ appeared to Joseph Smith, and told him that the true church was not on the earth. Stated that he was also trying to teach the people laws and principles again revealed which they must obey, before they can enter into the kingdom of heaven.

Prayer, Brother Albert E. C. Banks.

Evening session; Invocation Brother Grey Batt.

Elder Wells said that he had never preached from a set sermon in his life, and had been preaching the gospel since he was about seventeen; he had always relied on the guidance of the Holy Spirit. We should cultivate the knowledge and power of the Holy Ghost and receive the gifts thereof that will be for our best good. To some this may be the gift of tongues, or the healing of the sick, or to prophesy. The best of all is wisdom, and the gift

of faith. The things of God are understood by the Spirit of God, and to know him we must come out from under the consciousness of sin, stand erect, be baptized for the remission of sins, and receive the Holy Ghost. We do these things because they were taught and exemplified by the Savior who said he did "that which he had seen the Father do." There is no other way to get rid of sin, and come to a knowledge of God. Every Latter-day saint has some of the blood of Israel running through their veins; it might be just a drop, but we are all of the family that has the promise, that in it all nations of the earth shall be blessed. And we are destined to witness these blessings. I remember a time, said Elder Wells, at a meeting when Elder Orson Pratt was speaking. There were a number of young men that sat just in front of him, and pointing to us he said, "You young men will see the times of the gentiles fulfilled, when the gospel shall be preached to the House of Israel, and thousands shall obey it." We Latter-day Saints are helping to fulfil the predictions concerning that time.

A duet was sung by Sister Helena Scott and Brother Roger Howey.

President Randall took the remaining time. He stated that we are placed here for a purpose; not by mistake, but for a divine mission, and the time to work is now, while time lasts. We have received the principles of the gospel, and they are for the acceptance of all who wish to gain eternal life. The angel has come which John the Revelator predicted should fly through the midst of heaven having the everlasting gospel to preach unto them that dwell upon the earth. Let us be true to our calling and preach it.

Benediction, Brother T. R. Mann. Total conference attendance, 270.

On Saturday evening Elder Wells met with the Priesthood and lady missionaries, and the time was well spent in the branch presidents giving their reports, and others bearing their testimony to the truth. An excellent spirit prevailed in the meetings, and the saints enjoyed a rich outpouring of the Holy Spirit.

LEONARD A. HIGGINS, Clerk of Conference.

LET thy recreation be manly, moderate, seasonable, lawfull; if thy life be sedentary, more tending to the exercise of thy body; if active, more to the refreshing of thy mind; the use of recreation is to strengthen thy labour, and sweeten thy rest.—Be not censorious, for thou know'st not whom thou judgest; it is a more dextrous errour to speak well of an evill man than ill of a good man.—Hath any wronged thee? be bravely reveng'd: sleight it, and the work's begun; forgive it, and 'tis finisht: he is below himselfe that is not above an injury.—If thou wouldst have a good servant, let thy servant find a wise master.—FRANCIS QUARLES.

THURSDAY, MAY 13, 1920.

EDITORIAL:

THE RELIEF SOCIETY.

THE general conference in Salt Lake City, was preceded as usual by the conference of the Relief Society, which proved to be most interesting. The meetings were presided over by their venerable president, Emmeline B. Wells, who recently passed her ninety-second anniversary, but was able to welcome the hosts of women workers; and bore once again her faithful testimony of the truth derived from a personal acquaintance with the Prophet Joseph Smith, and a lifelong labor in the development of principles for the freedom and welfare of women, which he announced when he organized the Relief Society in 1842. At one session of this conference the themes of good health and good citizenship were discussed, most earnestly and intelligently, by professional men and women of great ability and experience. The speakers were: Dr. William Christopherson, of the City Board of Health, Prof. Adam Bennion, General Superintendent of Church schools, Mrs. Janette A. Hyde, Miss Charlotte Steward and Mrs. Lottie P. Baxter.

The statistical report of the Relief Society was read. In substance it contained the following remarkable figures showing the vitality, varied activities and present prosperity of this oldest and finest charity organization of women on earth. Membership, 45,413; admitted during the year 1919, 6,594; number of societies, 1,109; meetings held, 33,276; days spent with the sick, 44,023; special visits to the sick, 86,487; number of visits by ward teachers and stake officers, 134,526; days spent in temple work, 37,933; families helped, 5,152; bodies prepared and dressed for burial, 2,551. Funds: balance on hand January 1, 1919, $260,226.88, of which $194,316.91, was to the credit of the wheat fund. Receipts for the year 1919, $211,702.20. Disbursements: $167,871.64. Balance on hand Decem-31, 1919, $304,057.44, of which the wheat fund is credited with $217,930,61. The total amount of wheat on hand is 116,572 bushels. The total resources, $825,242.61.

Red Cross report: Number of Red Cross memberships taken by ward members of the Relief Society, 9,023; surgical dressings, 17,143; hospital garments, 5,074; hospital supplies, 3,617; knitted articles, 11,675; refugee garments, 17,742; articles for Belgian relief, 53,131; subscriptions to Liberty Bonds by ward societies and members, $125,921.78.

The report of the Relief Society for the European mission discloses the following interesting statistics: Number of societies, 108; members, 2,354; meetings held, 2,905; regular visits by teachers,

7,779; special visits to the sick, 3,793; number of families assisted, 852; other persons assisted, 315; articles made for the poor, 1,958; articles made for the Relief Society, 883; money disbursed for charity and other purposes, £1,723 2s. 5d. Five of the societies report the collection of a special contribution for the relief of the starving poor in Vienna as follows: Dublin, £90; Grimsby, £16; North London, £1 1s.; Liverpool, £2; Halifax, £2; total, £111 1s.

It is interesting to recall the origin of the wheat-saving movement committed to the women of the Relief Society. President Brigham Young had said that in neglect of their machinery, in imperfect tillage of the soil, in careless harvesting and gathering of the crops, and in bad management in marketing them, the farmers' losses were enough to provide abundantly for all the poor of the community. He stated that he had plead with the brethren for many years to study and practice economies in this direction, and that he should do so no more, but would appeal to the women. He then asked them if they would take his counsel and begin to save and store grain against a time of need, a day of famine. He advised the women and girls and children to go into the harvest fields and glean after the reapers had passed, and so commence this work of gathering grain. He warned the men against reaping "the corners of their fields," and gathering the gleanings of the harvest. We vividly remember seeing many women, and girls and boys engaged in gleaning the harvest fields, and from this beginning the storing of wheat under the auspices of the Relief Society developed; granaries were built in many places, and besides the gleanings, donations of large quantities were frequently made, so that tens of thousands of bushels would be collected and stored. The Relief Society was able, at a time during the Great War when the United States were calling for grain to send to Europe's starving peoples, to offer from its storage two hundred thousand bushels, a patriotic service that was gladly accepted.

Figures, however precise and great, do not reveal but a small part of the beautiful work of this splendid Society. The devotion of its general, stake and ward officers constantly engaged in teaching its members and carrying its message and influence to all women that it is possible for them to reach, in whatever respectable organization or society they become accessible; the monthly visits of the ward teachers to every family of the Church, and others also; their faithful ministry of encouragement and love to old and young, to the sick, the dying, and in the tender care for the dead, whose bodies they wash and prepare for the most consoling burial service that any church performs; these are the labors of this wonderful organization of women. The Latter-day Saints' Relief Society has no equal on earth, none with so glorious a continued labor of love and sweet charity.

J. F. W.

EGYPTIAN HIEROGLYPHICS.

Explanation of the cuts: These are taken from "Budge's Easy Lessons in Egyptian Hieroglyphics," and "Brugsch's die Aegyptologie, Leipsic, 1891."

No. 1 is the Sungod Ra (Budge fig. 24, page 53; Brugsch, p. 366).

No. 2 is the god Thoth (Budge, fig. 33, page 53; Brugsch, p. 367).

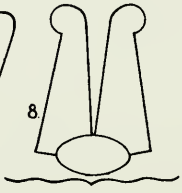
No. 3 is a divine King (Budge, fig. 114, page 49; Brugsch, page 506).

No. 4 is a King wearing the crown and holding the sceptre and whip (Budge, fig. 120, p. 50; Brugsch, p. 506).

These side view pictures correspond to Fig. 1 of the facsimile or cut No. 2 (disk) in the Book of Abraham.

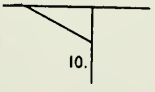
No. 5 is a great man, prince, satrap (Budge, fig. 69, p. 47; Brugsch, p. 489).

No. 6 is a prince, king (Budge, fig. 70; p. 47).



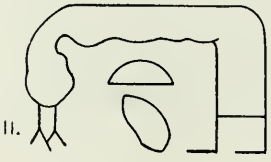
No. 7, "Ateph" crown. No. 8, Ateph in plumes, disk and ram's horns (Budge, figs. 18 and 20, p. 83).

These pictures correspond to fig. 2 of facsimile No. 2 in the Book of Abraham.



No. 9 is "Ka," and No. 10 a support, or shelf of honor (Pierret's Dictionnaire d'archeologie egyptienne).

These two signs can readily be discovered on top of the scepter in fig. 2 representing Oliblish, in the Book of Abraham.



No. 11, the goddess Nut (Nout), the sky (Budge, fig. 5, p. 51). See fig. 11 facsimile No. 1, Book of Abraham, "The pillars of heaven as understood by the Egyptians."

THE BOOK OF ABRAHAM.

A Study by A. A. Ramseyer.

III.

AN EXPLANATION OF SOME OF THE HIEROGLYPHS.

To the uninitiated the pictures and characters of the Book of Abraham may present a bewildering maze or an unintelligible puzzle, but with the help of Egyptology, so far as it is understood to-day, even an amateur can understand a great deal of these hieroglyphs. But first let us take a general view of the three illustrations. The first represents Abraham on an altar where an

idolatrous priest is making ready to take his life. This was in Chaldea, the land of his birth, where his fathers, having "turned unto the worshiping of the gods of the heathen, endeavored to take away his life"; the third or last cut represents Abraham in the land of the powerful Egyptians, "sitting upon Pharaohs' throne, by the politeness of the king." There is a sharp contrast, it must be admitted, between these two pictures, the one representing Abraham as a martyr, the other, Abraham honored above all Egyptians; and in drawing them, the patriarch shows a touch of humor, else dramatic pathos. The round cut, the disk or hypocephalus, as it is called by Egyptologists, because similar ones to this have been found under the heads of mummies, contains the greatest amount of information, and seems to be an epitome of the most important things which Abraham left, "for the benefit of my posterity which shall come after me," he informs us. These three cuts, when the disk is placed between the two others, make a striking picture. Let us examine the disk or hypocephalus in detail.

Fig. 1, in the center, is, at first sight, very puzzling; yet after looking at some work on Egyptology, for instance, *Brugsch's Aegyptologie*, Leipzig, 1891, we are shown on pages 366, 367, the pictures of the sungod, and of the god Thoth, and again on pages 494 and 506, two figures representing kings. These four figures show a profile or side view of exactly the same as fig. 1, which is seen facing us, only that the head is different. Notice that the knees are on a level with the stomach, showing the figures squatting. The body is pretty much the same in all these pictures, only the head being changed to represent different personages, but in all cases the squatting figure is to represent a god or king, that is, a supreme being. Just so with our figure 1, which Joseph Smith says represents the star Kolob, the "first in government, the last pertaining to the measurement of time."

Now take a look at fig. 2. On page 489 of Brugsch's work we find the same picture to represent a prince, a satrap, that is, one next in authority to the king, but lower than the king; this figure again exactly corresponds to what Joseph Smith says of fig. 2: "Stands next to Kolob, called by the Egyptians, Oliblish, which is the next grand governing creation near the celestial, or the place where God resides." And under the explanation of fig. 4, he adds: "also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time." Beside the difference in the sitting and the standing position of the two figures, there is a striking one in the objects held in their hands. In the left hand of fig. 1, representing Kolob, we see a scepter, with the upper end bent. According to Dr. Budge, *Easy Lessons in Egyptian Hieroglyphics*, London, 1910, page 58, this sign means 10,000; the following glyph on the same page, we find

is the same sign, only double; its meaning according to Budge is, "To be in the centre." Pretty good translation, is it not? In the hand of fig. 2, representing Oliblish, there is a staff, supporting a shelf, surmounted by an arm, or two arms, the left one being damaged in the cut; this is the "Ka," represented by the two arms. "Ka expresses the being, the person, the individuality; placed upon a support (or shelf), of honor, this character designates the person of the gods and of the kings" (*Pierret Dictionnaire d'archeologie Egyptienne*, Paris, 1875). Thus we are shown that Oliblish is equal to Kolob, yet the preeminence of Kolob, being the nearest central governing star, is plainly indicated by its sitting position.

In comparing the hieroglyphs of the Book of Abraham with those found in Brugsch's, Pierret's, and Budge's works cited above, one is struck by the exactitude and evident similarity displayed by the writer, Abraham; the most minute details are observed. Let us look at cut 1, No. 11. "Designed to represent the pillars of heaven, as understood by the Egyptians." If one look closely in *Pierret's Dictionnaire*, under the article "Ciel," which word means heaven, or sky, we read: "Sky or heaven; the sky is represented by a female bent like a vault (or arch), the goddess Nout." That figure is often seen in Egyptian pictures, sometimes with another, but smaller female, similarly bent, beneath the first larger one. Joseph Smith says: Nos. 5, 6, 7, 8, and 9 represent idolatrous gods; which statement is confirmed by Pierret, under the heading of "Canopes" and "Genies funéraires" (funereal genii). Pierret says that the god Canope corresponds very nearly to a god with a human head, and whose body takes the form of a vase; the four genii, the emblematic heads of which are reproduced on the lids of the Canopic vases, were supposed to watch over the entrails of the dead; one had a human head, another that of an ape (called cynocephalus), the third the head of a jackal, and the fourth that of a hawk. "The crocodile was consecrated to the god Sebek-Sebek, represented with a head of a crocodile, surmounted by the sun's disk and the ram's horns. Sebek is a solar god." Bedsteads* were fashioned after the form of a bull, jackal, sphinx, or a lion, to which figure the Egyptians were very partial, the feet of the bedstead being fashioned like the paws of a lion, just as we are shown in the Book of Abraham. Compare cut in No. 2, fig. 5, the bull representing the sun, with what Pierret says about the bull, Apis: "The monuments represent to us Apis under the form of a bull, the head surmounted with the disk and the uraeus, with black spots on the flank, a triangle in front, and sometimes a spot in the shape of a crescent upon the breast. Its back is ornamented with a fringed cover, etc."; just as we see it all in the picture made

*On page 80 of "Budge's Easy Lessons in Egyptian Hieroglyphics," figs. 7 and 8 show a bedstead just like that in cut No. 1 of the Book of Abraham, with the explanation: "To lie down in sleep or death."

by Abraham, who exhibits a thorough acquaintance with Egyptian hieroglyphics, and uses them to suit his purpose.

The third cut in the Book of Abraham, showing Abraham sitting upon Pharaoh's throne and reasoning upon the principles of astronomy, in the king's court, calls for the same remark in respect to the exactitude of details exhibited in the figures, whether it be headgear, dress, or furniture. The seat on which Abraham sits is typical, the same being shown in a number of purely Egyptian pictures, as found in the above quoted books of Brugsch, Pierret, and Budge; the mitre on his head is "the white crown of the South" (Budge), flanked with two feathers of ostrich (Pierret), meaning "what is right and true" (Budge), or "light and truth," according to Pierret; Abraham holds in his hand the royal scepter. An experienced Egyptologist could recognize many well-known objects; and things of the greatest importance could be mentioned, were it not that those who really know the pictures to be true choose to shut their eyes. To the mind open to conviction, however, there is not the slightest doubt that Joseph Smith has given, by direct inspiration, a correct translation of the pictures or hieroglyphs of the Book of Abraham. It is regrettable that the muddled condition of the chronology of the Egyptians does not allow us to fix with certitude the date of the descent of Abraham in Egypt (Budge, *History of Egypt*); but no doubt future discoveries will vindicate the Prophet Joseph's translation of cut No. 3.

We may, however, read with profit what a witness, who was living close onto two thousand years nearer to Abraham than we are, has left on record for our benefit; I mean Josephus, who testifies as follows: "He (Abraham) communicated to them (the Egyptians) arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt they were unacquainted with those parts of learning, for that science came from the Chaldeans into Egypt, and from thence to the Greeks also" (Bk. I., ch. VII). What Josephus' translator mentions here as arithmetic, probably rather means the art of astronomical calculations, known at the time of Josephus as *ars mathematica*, for surely the simple art of ciphering must have been known to the Egyptians. It is remarkable that with the mummies the Prophet Joseph bought from Mr. Chandler, were found "astronomical calculations, epitaphs, etc." (*History of the Church*, Vol. II., p. 349).

(TO BE CONTINUED).

Thou canst not change one little drop
That heaven hath mixed for thee:
However bitter be the cup,
It may thy healing be;
And in its dregs thy sweetest hope
Thy soul at last may see.

FROM THE MISSION FIELD.

Social.—The Relief Society and M. I. A. held a "tea" and social in Thrift Hall, Grimsby, April 16th, 1920, on behalf of the saints in Vienna, who are suffering from the ravages of the war. A very enjoyable time was spent, and all felt well paid in such a noble cause. A sum of £16 was raised.

Bazaar.—Saturday evening, April 17th, 1920, the North London Relief Society gave a very enjoyable entertainment and bazaar. A large number of saints and strangers who had come to attend conference were present. The bazaar realized about £12, which will help the Relief Society to continue their charitable work.

Reorganization.—Monday, April 26th, 1920, the Relief Society of Pudsey branch was reorganized. Sister Ada Housecroft, who has been president for many years, and is soon emigrating to Zion with her family, was released. Sister Annie Arron was made president, with Sisters Florence B. Bennett and Alice Rawson, counselors. The society is fully organized, and in a flourishing condition.

Branch Conference.—Sunday, April 11th, 1920, the Ipswich branch conference was held. At the morning session the members of the Sunday-school rendered an excellent program. At the Sacrament meeting the general and local authorities were presented and unanimously sustained. Brother George V. Sadler bore a strong testimony to the truth of the gospel. Elder Ernest H. Kearl spoke on baptism, and Sister Anna O. McKay's subject was "The Sacrament." Special music was rendered by Florence Spall and the Ipswich choir. Elder James H. Hood spoke on "The meaning of Sacrifice." A Priesthood meeting followed the Sacrament meeting. President Stanley H. Marshall reported the condition of the branch, and President McKay gave instructions to the priesthood and lady missionaries. At the evening session President Marshall spoke on the "Restoration of the gospel," Elder Hood the "Godhead," Elder Kearl, "Pre-existence," and President McKay's subject was "the spiritual powers now manifest in the Church evidence that the everlasting gospel is to-day upon the earth."

Baptisms.—A baptismal service was held at Deseret, London, April 18th, 1920. President George Albert Smith gave instructions concerning the ordinance. Brother Henry G. Dodman officiated. Four candidates were baptized, including a lady seventy-two years of age, and were confirmed immediately afterwards by Elder Ernest H. Kearl and President James Gunn McKay.

A baptismal service was held at Bradford on Saturday, April 24th, 1920, when eleven candidates were baptized. President

Leonard H. Whipple and Elder Wilfrid H. Wheatley officiated. The confirmation meeting took place at the Westgate Hall, where a splendid lecture was given by Dr. George H. Higgins, on the Holy Ghost. After the confirmation there was a most enjoyable testimony meeting.

A baptismal service was held at Dublin, Monday evening, April 26th, 1920, when two souls were added to the fold of Christ. Appropriate remarks were made, and the new members were confirmed the same evening. President Benjamin R. Birchall officiated.

Concert and Unveiling Ceremony.—A concert was held at the South Side Masonic Temple, Glasgow, on Thursday, March 18th. 1920, President John Hunter presiding. The program consisted of songs and recitations. During the proceedings the main part of the program was the unveiling of the "Roll of Honor" to the memory of the brothers of the Scottish conference who had made the supreme sacrifice, and others who had served their King and country during the Great War of 1914-18. The ceremony was performed by President James E. Rennie, who, before unveiling the "Roll" gave a short address on the war, and during his remarks paid high tribute to those who had made the supreme sacrifice, and also those who had been spared to come back. Brother W. A. Foote responded on behalf of the soldiers that had survived, and paid a feeling tribute to the memory of those who fell. A presentation to Sister Katherine Rae, who has been second counselor of the Sunday-school for two years, and is leaving shortly for Zion, was made by Elder James Hood, Sr., on behalf of the branch, as a mark of respect. Sister Rae suitably replied, and thanked all for the kindness they had shown to her. Refreshments were served under the direction of the Relief Society. A very enjoyable evening was spent. There were about eighty people present.

DIED.

DEANS.—At Arundel, Sussex, February 22nd, 1920, Brother John Deans. Deceased was born April 5th, 1892; baptized February 1st, 1906, by Elder George Hilton. He died in full fellowship and faith in the gospel.

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